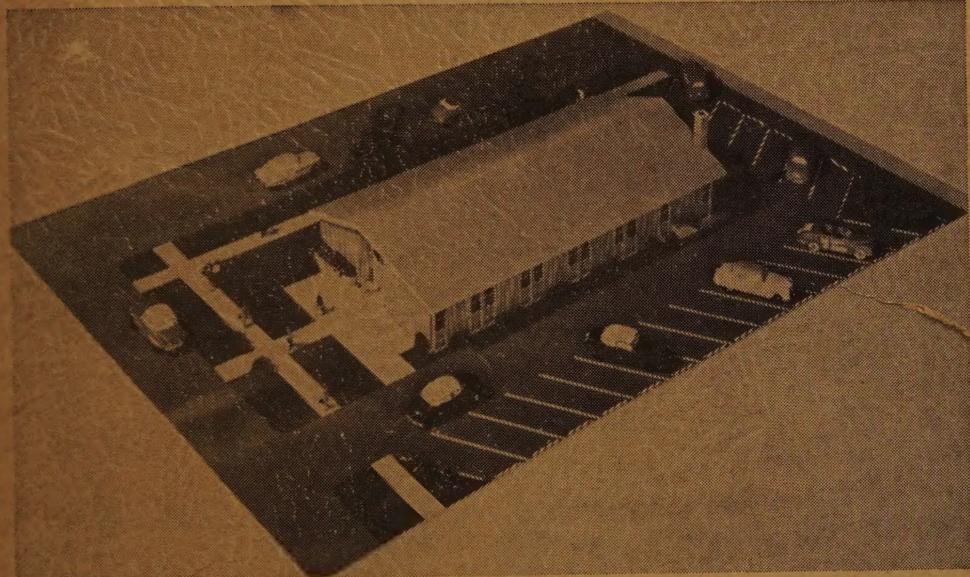
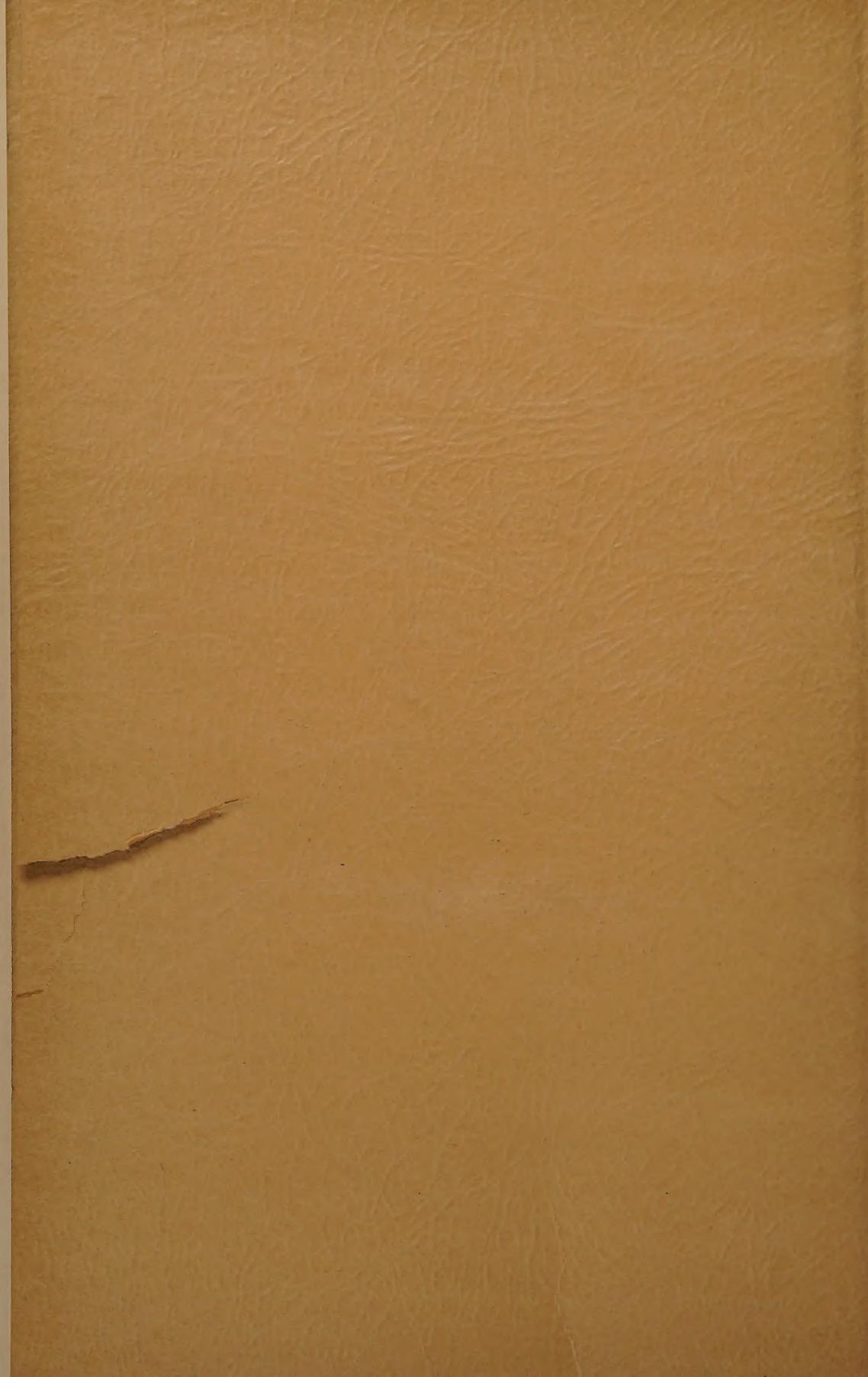


THE A.M.E. ZION QUARTERLY REVIEW

58



The new Martin Temple Church, Chicago, Ill., begun under the pastorate of the Reverend Wm. T. Kennedy, further advanced under the leadership of Presiding Elder W. H. Jackson, now being completed under the ministry of Reverend William Poe.



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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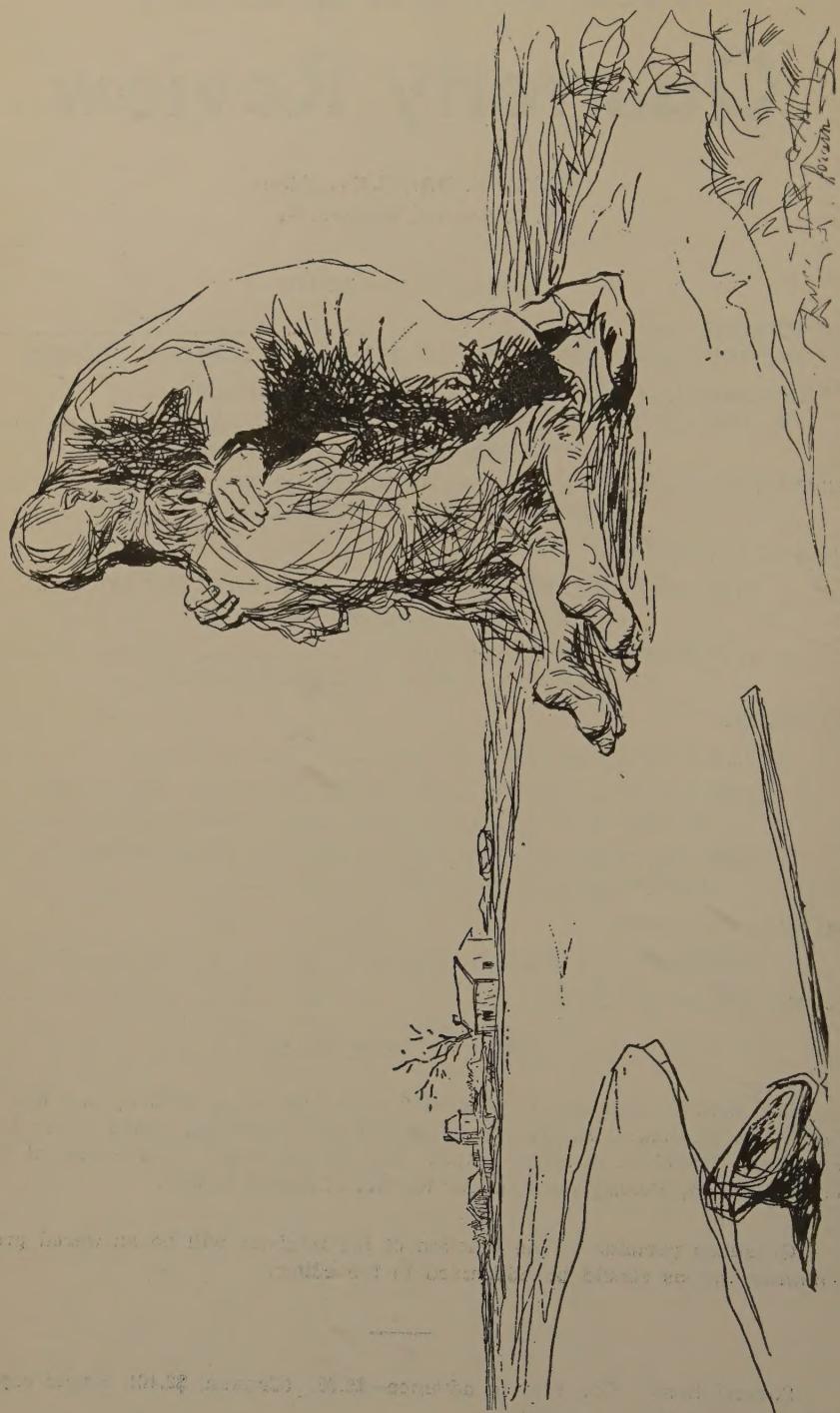
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A. M. E. Zion Quarterly Review



STORY OF THE PRODIGAL SON

Part II

Luke 15:25-32

Interpretations by Florence Terverey Reeves

THE RETURN OF THE PRODIGAL

Jean Louis Forain. French. 1852-1931

Original: Wiggin Collection, Boston Public Library, Boston

Jean Louis Forain, a French painter and illustrator, turned to religious etchings during the years 1909-10. The word "etch" comes from a Dutch word "etsen" which means eat—the lines of the picture are eaten into the copper plate by means of acid. The dominance of line and absence of color which we find in an etching forces the artist to dramatic directness and clarity of line.

Forain liked best to produce works with strong human interest and the story of the return of the Prodigal is dramatic and arresting and is one of his outstanding religious etchings.

Away in the distance, the broad road leads to the farm with its little group of buildings flanked by barren fields. All is done with such economy of line that we actually feel the broad expanse of sky, breathe the fresh air of the countryside and are made acutely aware of the limitless universe. Against this background, the two interwoven figures speak eloquently. There is a pathos here depicted which touches every heart.

The son, seeing his father approaching, has abandoned his hat and walking-stick in order to hasten to him and to fall upon his knees and to bury his head in his father's robe. Deep contrition (that is sorrow for past sins) and true repentance (that is purposeful amendment) are all strikingly evident in the kneeling figure of the son.

Let us imagine that it has been the custom of the father each day for seemingly endless years to stop and look longingly down the road—dusty in summer, muddy in winter. Day after day he has done this—but today—there is a dirty, ragged, dishevelled figure plodding along and even afar off, the father's heart recognizes his wayward son and runs to meet him. The father is bent with age and sorrow, but his hands are upon the shoulders of the boy and his chin rests against the lad's head, as tho for this split second, it is enough to feel the reality of his presence.

With the utmost emotional power, yet with the maximum artistic restraint, Forain reveals the poignant sorrow of the son and the greatness of the father's love.

THE THEOLOGICAL SEMINARY
IN
THE LIFE AND MISSION OF THE CHURCH
Frank R. Brown, Ed. D.
Dean of Hood Theological Seminary
Livingstone College, Salisbury, N. C.

Theological education is commanding the attention of Christian ministers and laymen. Various conference themes and articles are expressions of deep concern for an undertaking of the nature, task and function of the ministry within the framework of our present church structure, cultural demands and expectations. "The Nature of the Ministry We Seek" was the theme of the Interseminary Movement Triennial, which met at Oberlin, Ohio, August 27 - September 1, 1957. This was followed by the Faith and Order Conference, the theme, "The Nature of the Unity We Seek" at Oberlin, Ohio, September 3-10, 1957 by the North American Section of the World Council of Churches. The following articles appeared in the Christian Century, April 23, 1958. "The Church's Intellectual Center" by J. Robert Nelson; "Excitement in the Seminaries" by Roy Pearson, "Organization Man and the Ministry," by William H. Kirkland and the "Ten Commandments for a Theological School," by Ernest C. Colwell. A number of articles have been written and conferences have been held dealing with some area of the church, ministry and seminary which are not mentioned here. The most significant work that has been done is the Study of Theological Education in the United States and Canada, sponsored by the American Association of Theological Schools with the financial support of the Carnegie Corporation of New York. Protestant theological schools in the United States and Canada were the subjects and objects of study. Results of this study with suggestions and conclusions were published by Harper and Brothers of New York, and are being distributed by the American Association of Theological Schools.

There were books by H. Richard Niebuhr, on The Purpose of the Church and Its Ministry, (1956); H. Richard Niebuhr and Daniel Day Williams, eds., The Ministry in Historical Perspectives, (1956); H. Richard Niebuhr, Daniel D. Williams and James M. Gustafson, The Advancement of Theological Education, (1957). A special section is devoted to "The Theological Education of Negro Ministers" in the appendix (pp. 226-236).

A number of reasons may be given for the present unrest and confusion in ecclesiastical education. Something has happened that has made the ministry unattractive to promising young men. Churches seem to have lost their sense of direction and community leadership. Ministers, denominational leaders, church officials and laymen seem to be confused in their understanding of the meaning, task and function of the Christian ministry. It must be recognized that the present excitement in the Christian churches and denominations is comparable to world unrest and insecurity. In this plurality of democracy the institutionalism of the church is a reflection of its culture. In such a time, self examination by the ministry, Church and theological schools is necessary, based upon the assumption that "the unexamined life is not worth living". Further this self examination has bourne "the temper of the times." A new attitude toward theology and religion has developed in many sections of the world. In the words of Richard Niebuhr, "after a long period in which the need of many for a sense of life's meaning seemed to be supplied by the progress of civilization or by the realization of national destiny, disillusionment with the half-gods has made itself felt. Men who felt that they were born to die for the glory of nation or culture or for the sake of unborn generations or the advancement of knowledge, have been succeeded by generations who ask the ultimate questions with which religion and theology are concerned. Further, it is increasingly recognized by the thoughtful that the foundations of our civilization rest on deeper convictions than those generally acknowledged; that science and democratic life, literature and art, derive their ultimate orientation from religious faith; and that without renewal of the foundations the structure cannot endure. Churches and theological schools sense that more is expected of them by their fellow men than they once thought and that they owe their neighbors more than they are prepared to give." (The Purpose of the Church and Its Ministry, R. Niebuhr, p. 1x)

Churches are faced with the problem of redefining their tasks and function in contemporary society. It is essential that the character of the Christian church be first understood. The church is a human community with divine purposes. It is directed toward the divine reality, related to God through Jesus Christ, for Jesus is the center of its life and action as directed toward God. Within the church salvation is available to all through the abiding reconciling nature and activity of God—"God's Church". Further, the church

may be defined as a "community" and an "institution". These terms alone are not adequate in defining the church, which is a social reality, as these give rise to many misconceptions. Many persons think of the church simply as a religious institution placing emphasis upon its organizational structure and effort, while failing to perceive its spiritual, psychological, intellectual and moral common life, soaring beyond all boundaries in its local or national life, which uses institutional framework as vehicles of expression.

The church is a community of believers in Christ. It is a chosen community of God's people. It is a holy community, the temple of God in which the spirit of God dwells, "a royal priesthood, a holy nation," "a spiritual house . . . a holy priesthood." It is the body of Christ as the medium of divine action in history." The church is not simply a dwelling but a place of intercession, a way and an entrance into the eternal sanctuary. "Its members are slaves of God, servants, stewards, ministers, ambassadors; they are disciples, witnesses, confessors. Through them God makes his appeal to the world of men." (The Nature of the Unity We Seek, R. L. Calhoun, p. 68).

The church as a community of believers in Christ functions in a two-fold capacity. One of which is that of educating Christians in the knowledge and service of God and the other is that it functions as the means or instrument by which men are brought into the Christian life. According to Bennett, "in our time the Christian Church has a function for the Protestants that seemed unimportant in 1912. It is needed as a base for operations in a world that is still alien. It is needed as a source of guidance and power and healing for those who take up the hardest tasks in the world. It is needed as a bond of union between people who are divided by the most dangerous social and political conflicts. It is needed as a community that for its very existence as a Church must have freedom to speak. . ." (Christian Ethics and Social Policy, John Bennett, p. 90). R. F. Curl states that, "the church is God's agent to do something. The motivations from which action can arise, the wisdom by which action may be directed, and the patterns which action must take: all these are work for the work. Only at her own peril and to the grave danger of all mankind can the church neglect this task." (The Role of American Churches, Perkins School of Theology Journal, Spring Number: 1958, p. 30). Finally, the purpose and hope of proclaiming the Good News of the Kingdom of God, of witnessing for Christ, of all our church organization and activity, of our entire ministry is the increase of the love of

God and neighbor and the salvation of man. "I came," says Jesus, "that you might have life and have it more abundantly".

The Christian Minister

The church, its task, and mission has been discussed because it is within this context that the Theological Seminary must function. But now let us consider the minister or pastor who is the selected leader of a local church or denomination. Theirs is the task of guiding these servants of Christ in fulfilling their mission of world redemption through Christ. Much confusion exists as to what is expected of the minister. His conception of his task; what the church, the community and the world expect of him are not in harmony nor are clearly understood. This condition is due to our developing culture and to the demands of our age.

According to the tradition in keeping with the conception of the ministry of Christ, as prophet, priest and king; so is the minister. As a prophet he is the instrument through whom God speaks to the entire community. As a priest he directs the sacramental life of the church through worship and stands here also as representative of Christ. As king he shares in the royal office of Christ and declares the will of Christ with authority, the kind of authority which compels him to speak like Jeremiah; "If I say I will not mention him, or speak any more in his name, there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot." (Jer. 20:9). Further, what the preacher is in the Biblical sense seems to be drawn up in this statement by Paul, "The scripture says: 'No one who believes in him will be put to shame. 'For, every one who calls upon the name of the Lord will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" (Ro. 10:11, 13, 14). The Christian preacher is one who proclaims the Gospel of Christ, is loyal to Christ and his cause, who depends on the fulfillment of God's promises in his life, in his work, in his pastoral and community services. He is one who has been chosen for a unique function, one who is sent. He is a servant and spokesman for God.

A Christian minister works first, last and always within the boundary of the church. His "highest hope is that God and Christ shall be more real and influential for him as a minister of the gospel than for the people he knows in the community. He may share the experience of Horace Bushnell which led him to say, "I know Jesus

Christ better than any man I know in Hartford." In spite of the multiplicity of duties imposed upon the minister by the people of the church and community, his chief function is that of interpreting the Christian life with a unified perspective on human problems. His preaching depends on an understanding of the Bible and a knowledge of the present human situation. Whatever church strategy is used should be based upon theological understanding of the church and a knowledge of Christianity in relation to culture. Pastoral care needs to combine the work of the pastoral office with a more thorough understanding of mental health and illness. "The minister in our time," says Sam Miller, "has a larger task to perform than merely proclaiming the good news. He must somehow resuscitate the very level of consciousness to which he wishes to speak. He must himself be alive at this level. Truth for him must be indeed incarnate in the flesh. The wholeness of man can alone match the wholeness of saving truth."

Demands for trained leadership seem to be greater today than at any time in previous ages. The people in the pew are highly trained in their respective vocations. Human and social problems are more complicated and man's spiritual dimension needs attention. Power to manage one's life is greatly needed. The church cannot fulfill its mission for this day without a type of leadership consonant with contemporary demands and conditions.

Historical records reveal the efforts of the church through the ages to provide opportunities for training ministers and other Christian workers. Theological Seminaries, Schools of Religion, both non-denominational and denominational, stand as monuments to the church's effort to provide training for prospective ministers to fill the pulpits. Hood Theological Seminary, at Livingstone College, Salisbury, North Carolina stands as a monument of the A. M. E. Zion Church in its heroic effort to train men for the Christian ministry.

The Theological Seminary

The Seminary may be defined as a community of scholars and teachers, to whom, in part, the church has committed the task of interpreting the relevance of the historic Gospel to the crises of the present age, and the preparation of a ministry to sustain and perpetuate the Christian heritage.

Theological education is the process of training men and women for a task of unique importance. The task is to make it possible for people to see, know and want God in their lives, the God of our

Saviour Jesus Christ. The theological seminary is an instrument or agent in and through which opportunity for Christian growth and maturity take place. It is a center for nurture in the Christian faith for a particular and unique task in the service of the Christian Church. Therefore it must have certain specific objectives within the framework of its limitations based on the fundamentals of the Christian faith and demands of the supporting and sponsoring agency. It is a social institution and must function within the social context meeting standards and requirements of other similar educational enterprises. Kirkland points out that the kind of minister needed "is the minister who knows the radical difference made in the human situation by the coming of Jesus Christ into the world; who stirs the community created by Christ to witness to the mightiest act of God in history, and at the same time is himself nurtured and called by that community; who for that apostolic reason is also a "prophet of the spirit," wise enough to discern the signs of the swiftly changing times and to sense the unique spiritual perils in an economy of abundance and leisure and who is then able to help his people see the predicament of man exposed to the danger of being conformed not to the image of Christ but to the image of man's own creation—the machine and the organization." (The Christian Century, April, 158, page 494.) This places a burden upon the Theological Seminary. Further it must be noted that drastic cultural changes are taking place so fast that only the liberated mind, the perceptive thinker, the scholar-minister, can hope to keep pace with the times; to be a discerning pastor to the anxious and confused people who attend our churches. This moment in history calls for a ministry aware of the subtle power of the adversary and armored with the whole arm of God. This calls for a ministry of the mind, of the heart and of functioning in the life of the community and the world. Is this a task of theological education? Since the seminary is an organ of the church it has certain responsibilities to the church. The service of the seminary, nevertheless, is not exclusively to the denomination, nor to the local congregation but to the entire Christian Church Universal. This indissoluble connection of the seminaries with the church is taken for granted. The status of the seminary in the church has been fully assured in many instances. There is a brave anti-intellectualism alive in many congregations and much of the teaching has been seriously criticized as heresy. But, in spite of this, it is generally recognized that there should be a community of scholars,

dedicated to Christian service, whose hearts are warm with love of the spirit of God, who may cast the eye of constructive criticism upon many activities of the church and provide the atmosphere and materials on solid theological foundations for essential improvement, future development and growth. Thus speaking and seeking to give some guidance to the church in the midst of various and extensive cultural changes. The Word of God does not change but the times and people change. Which makes necessary the re-thinking and re-constructing of religious demands, the application of Biblical truths and new methods for functioning within a new and constantly changing culture. R. Niebuhr points out that although the efficient material, formal and final causes of the theological school are identical with those of the church, a seminary cannot take the place of a church. However, a healthy seminary possesses an inevitable and desirable kind of churchly character. The proper relationship between seminary and church is that of "*servant and master*". It is not the aggrandizing of itself but the building up of the church in its true form, that is the purpose and role of a seminary. If the church is faithful to its nature as the special community of God's people, the church must worship in spirit and truth, believe and proclaim the gospel of Jesus Christ, keep the unity of the Spirit in the bond of peace, minister unto the poor and oppressed in every place. Just inside the door of the Statue of Liberty is inscribed a poem from which these lines are taken. "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore, Send these the homeless and the tempest-tost to me. I lift my lamp beside the golden shore." Jesus puts it in these words, Come ye who labour and are heavy laden and I will give you rest, for my burden is easy and my yoke is light. These purposes underlie all that is taught in a theological school which serves the church responsibly. Its status as servant is comparable to that of a Greek slave who was often the intellectual superior and teacher of his Roman master.

Specific attention must be given to certain denominational interests and demands in relationship to denominational programs and objectives. For these too are a part of the church universal. But a denomination has its brand of theology to which it is committed, its history and Christian traditions within the larger universal and inclusive Christian heritage, which must be preserved and developed as a contribution to the church universal. For we are all members of "one Body in Christ", "The object of the seminary's service isulti-

mately neither the local church nor the denomination but the church, which is the One body of Christ on earth and in heaven. The role of the seminary is to seek Christian wisdom on the fundamental issues of life, and to educate men and women for effective ministry in the churches and agencies of the denomination and in the whole Christian enterprise in a complex and dynamic society.

It looks as if we may expect another round of wage increases in spite of the grave evidences of inflation. Perhaps we should not be too deeply concerned if the workmen involved are not but we cannot help but recall the situation that many Pennsylvania coal miners finally reached. There were thousands who defended their right to strike and thus push the price of coal beyond reason. The only angle is that thousands of miners finally pushed themselves out of jobs (at last count more than 40,000 in the hard coal region alone). The funny part is that those who vehemently defended them found it expedient and economical to convert to oil and gas especially for heating homes. And OF COURSE THE CRY GOES ON ABOUT UNEMPLOYMENT.

Every day my neighbors are turning to foreign make cars for round-the-county travel simply because these cars are cheaper to own and cheaper to operate. What happens next? We sincerely believe we are on the high road to pricing ourselves out of the *second car market* as we have done in the coal situation.

We are looking forward to articles from the pen of Chaplain (Capt.) Raymond E. Tinsley of the United States Air Force, who is at Whiteman Air Force Base, Missouri. With the knowledge that for some time to come we shall find the Universal Military Draft with us, a full relationship with our boys and girls in service must be carried on. We hope that the connections with our own chaplains can further this work.

CHRISTIAN EDUCATION AND THE EVANGELISM OF YOUTH

Rev. Carl Alan Thomas

of the Manhattanville Community Centers and Director of
Christian Education, First Church, Brooklyn, N. Y.

Evangelism must come to the parting of the ways with its old self in many significant areas of its life. Even the term evangelism needs to be redefined and reinterpreted in the light of new needs and new purposes. Many people are doubtful of the real purpose of our present evangelism and look askance at much of its procedure. Often Evangelists are looked upon as charlatans, opportunists and exploiters of the emotions of man for financial gains. Too often our evangelism lacks the real spirit of Christ or has become so timid and warped that it loses its force and needed impact upon the thinking and the lives of men.

If such be true of evangelism generally, and if it has lost its "cutting edge" for the general populace, this fact is much more important for the youth of our age; and as such points to a lurid future. Youth, today, presents an untold potentiality which must be captured, harnessed and given Christian point and purpose if we are to entertain a far flung hope of the Christian millenium. Thus, it becomes more and more important that Christian Education and Evangelism see "eye to eye" and join hands in the great task before them. It is urgent that today's youth be exposed to and motivated by a process of evangelism that is organized, pointed and currently educative along the lines of eternal values that are found and become workable when one commits his life to the Christian interpretation of all his thoughts and relations.

It could be held, and as a defensible position, that the meaning and purpose of evangelism is to instruct people in Christian thinking and action through various acceptable methods and projects, thus leading them into a saving and practical redemptive relation with the spirit of Christ and that attendant labor for kingdom building. Yet this relation must be more than a weak and effeminate emotionalism; it must issue out in a virile masculinity of faith and action which progressively saves and actuates a concept of life which convicts, redirects, ennobles and makes rich our human experiences. Such a processed and detailed evangelism may not have been, nor may be needed for the generations of yesteryear and for many people to-

day . . . a sense of blind faith and resignation sufficed and in some instances still suffices today . . . but if evangelism fails to hold the former as its purpose, it loses effectiveness for youth today. Evangelism must be more than mere emotion, songs, and the recitation of a few creeds and platitudes. It must be more than a mere escape mechanism and a relegation of fears and problems to some far off day of judgment and rectitude. Youth searches for a way of life which saves in the eternal here and now.

Except for the few "souls in Sardis . . ." the picture of tomorrow's society looks dim; especially if prevalent youth behaviour-patterns are to be considered as a reliable forecast. While national and international youth organizations are hammering away at the roots of evil and delinquency, the odds are far too great. It is not enough that a small minority of well-behaved, well-bred and well-trained youth gather periodically and adopt certain resolutions and take certain stands upon issues extant today, there are entirely too many youth unchurched, untaught and untouched by the high moral standards of these great bodies, in spite of their great work and high purposes. There is too great a brink between the thought and activity of the two. Indeed there is the great need for the advent of a moral and religious therapy coming from the combined genius of Christian Education and Evangelism, such as will adequately cope with the problems of Christian growth and activity in all age groups. Such a therapy would lend the educative factors of Christian Education to Evangelism, and the "power and punch" of Evangelism to Christian Education. Thus, could the emotion of Evangelism become the intelligent vehicle upon which the organized thought and program of Christian Education could be disseminated.

The past and present have conspired to give us our today, whatever it is of good or bad. It could be that the church and religion has been too busy being authoritative and dogmatic to teach youth and exemplify the things for which the church stood. It could be that this era of free thought and inquiry has taught youth to be inquisitive and to turn the searchlight upon every area of life's relations to see if the proffered cures really cure. May it not be that this age of expanding human relations, of scientific advance, this age when ancient good is becoming uncouth and former sociological limits are giving way to new new concepts and relations hitherto unthought, thus taxing psychology and religion to explain the social and psychical phenomena of relations to come. Maybe the church and re-

ligion has felt called upon to answer, and when the weary world knocks upon their door for guidance and light for the darkness ahead, the church and religion has found itself "all gone on the inside" and thus, it lost power and magnetism for the souls of a torn and broken world.

So, in this regard, youth stands at the crossroads of life; and it could easily be that in their uncertainty and in their immaturity, in their blindness and bewildered condition they may conclude that an amoral science and a "survival of the fittest" philosophy offers more of power and potency than traditional religion or ancient platitudes. . . We who have been the leaders of youth have "fathered" their attitudes and have allowed their vagrancy as we dogmatically established what we selected as eternal verities and have left no mental and spiritual room for a new day with its new thought and its own "moral imperative".

While some churches provide space for youth activity in their programs and budgets, these are far too small, too inadequate and too recently established; and even so, these do not have the whole-hearted endorsement of the church and the official board as they should have. In too many instances whatever progress youth has made in the realm of the spiritual has been in spite of the church and not because of it. It is far from common to hear of a church or conference having a well-organized Christian Education set-up. Ministers and others are far too ignorant of its mechanics and value in spite of the literature and activity of our General Board of Christian Education. Here is the fault: We want the "pearl of great price" but we are not willing to "sell all" and possess it. So, consequently, we content ourselves with imitations and synthetics. The vision of the church must be elevated. Higher goals of youth participation must be set. The vision of the church in this regard must follow the trend of the age, so that wherever the mind, the interest and the soul of youth may wander, there the church will be with all of its implements of religion and Christian Education to temper evolving emotions, to give a Christian quality to all relations and to "lead kindly light amid the encircling gloom".

Yet with our work with youth, there are some barriers to Christian faith which seem impervious and should be taken into account and dealt with. In many forms, counsellings and discussion groups, youth has aired its points of confusion and doubt. Youth will not readily accept an ethereal and intangible maxim unless it is founded

in experience and example. To youth, there seems to be too great a breach between the ideal and the real in life. Say what you will, we of the ancient vintage must realize that youth is not hypocritical or immoral. The youth of today is earnest, honest and inquisitive as to the value of a religious principle which cannot and is not demonstrated in society. Youth is all this and yet not blasphemous, nor do they wish to do violence to the faith of the fathers. Youth seeks a religion which is workable, demonstrable, what with hatreds, violence and interminable fears abroad. Youth wants a practical religion which lives and works where he is and helps him solve the problems of his everyday world and experiences. To such a religion, youth is willing to give himself wholeheartedly and without reservation. For this great task, Evangelism for youth must take a new approach and a broadened concept of duty. The fundamental faith of the fathers must be maintained, yet reinterpreted and made to reach down to the lowest depths, down in life's "snake pits" and bring light out of darkness and hope out of despair.

Almost every experience and observation of youth belies the existence of the verities of which we boast, such as regeneration, being born again and brotherhood, both upon a local and a world-wide scale. These have almost become words which we toss around and have no practical value. The tedious position of international affairs, the threatening wars, the eternal struggle between black and white in Asia, Africa and America, the violence accompanying the reality of a school desegregation decree, and above all the blatant silence of the united church in these times of stress, strain and social revolution — all this serves to confuse the growing mind of youth if not to alienate their faith altogether in our proffered ideals and values.

To evangelize such a group is more than mere fancy. These deep rooted doubts must be respected and answered. Some explanation for moral and religious indolence must be made. The reason for present day failure to produce a majority sense of peace and brotherhood must be made. It appears to our youth that moral and religious concepts are too timid and are hidden behind the smoke screens of atoms and drugs, of hatreds and ideological differences, behind centuries of interracial injustices and myriad human indignities, such as has hindered the growth of peace and brotherhood. It could be argued that a workable religion would not have allowed that Arkansas outrage, the Alabama travesty and Virginia's villification of human rights. If we as a nation are the arsenal of Christian democ-

racy and the champion of human rights abroad, then let that religion work here at home, for the God of antiquity has already declared that all men shall be free.

In looking at today's youth, we must also see the picture that science, technology and education has painted. Youth has inherited that picture, has a knowledge of its contents, quality and purpose, and is the victim of such impact for our todays and our tomorrows. This picture throws an understandable doubt upon ancient good; for its reality often stands out by contrast with our proclamation of what we accept as religion's highest good. Youth asks: How can Christianity survive upon the plane of living and action in our present day world? Where does the fault lie for the moral vacuum in which we live today? How can youth be Christian today and yet show a respect for the customs of parents who are not mentally and spiritually prepared to see and appreciate the new trends in racial relations? All of these are vital relations and questions to youth, and their development of sound and workable convictions depends upon the answers they receive. Here is where Evangelism strikes hands of accord with and should draw heavily upon the programs of Christian Education. For through this avenue of a strong and immovable, reasoned and intelligent faith and emotion propelling the projects, contents and programs of Christian Education into irresistible action in all life's experiences, the problems and queries of any age group could be successfully met and resolved.

The church and all its instrumentalities cannot sit idly by and let secular organizations or science and technology solve its problems, nor should it let these invade her realm and sphere of activity and beguile her constituency away. It must come down from its pedestal of sectarianism, reach out beyond its exclusiveness and tell all men that they who believe on the Son of Man and will follow Him, will not only have eternal life, but will know the blessedness of Christian action in the here and now.

The task of evangelism will, as the years go by, require a trained, consecrated and organized program of activity to "sell its wares". Its emphasis must be shifted from a strictly Biblical approach to life and living to a deep, and immediate concern about the impact of the truth of the Bible upon life and action as related to current experiences and day to day events. In this manner men can be led to know God and to appreciate what religious principles put to work can do for the individual and society, and so develop an appreciation

for historical religion as it has marched down the centuries, relating itself to experiences as it met them, giving light in darkness, hope in places of despair and eventuating always the highest good for all mankind. Religion, when arrived at in this manner, is a religion which finds man where he is, finds him with all his doubts and confusions and by virtue of a Christian excellence man is led to a higher moral and religious height where he can see and know God for himself, and say in his heart: "Lord, I believe, help Thou mine unbelief".

In this new emphasis and new shift of concern, evangelism shows its greatest need for the implements of Christian Education. Each, however, will complement the other. I submit, with all sincerity, that the day will come when Christian Education and Evangelism will form an active and organizational alliance in purpose, project and content so that lines of demarcation will almost become indistinguishable, for the implements of religion must continually be sharpened and modernized and be as current as tomorrow. If traditional religion is to vouchsafe its heritage it will do so more quickly and in a fuller measure when the genius of Christian Education and Evangelism have combined their organizational forces and have unleashed a united force and frontal attack upon spiritual malnutrition and the growing idolatry of this age. Thus, alone can youth and others be led to God today. Thus alone can we hope to compete with idle thoughts and adverse ideologies which loom hard upon the horizon and threaten to envelop our hopes for Christian perfection.

The next issue of the A. M. E. Zion Quarterly Review marks the beginning of a series of sermons by the Reverend Dr. Charles A. Platt, minister of the First Presbyterian Church, Ridgewood, New Jersey. The two sermons which will be carried by the Review in that issue will be of vital interest to our ministry everywhere: *The Mystery and Magnificence of the Trinity* and *The Nature of Divinity*. We sincerely hope these sermons will be preserved by our pastors as possible references in connection with Church Membership Class material. We hope too to present a sermon from a familiar contributor, the Reverend LeRoy Hess on *Confirmation*.

THE RULE FOR PERSONAL CONDUCT
IN RACE RELATIONS*

Text: ". . . walk in love . . .". Ephesians 5:2
by

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* Sermon delivered on Race Relations Sunday—1959, in the Wesley Methodist Church, Bradley, Illinois—the Reverend O. J. Hensley, Minister. This marked the only **Pulpit Exchange** across racial lines in the morning worship services of all churches in this area.

In our closely knit interdependent world society, the theme of race relations has become a household melody. To a constantly swelling number of men this theme is bringing an inner peace as personal ethics and conduct are revised and nonsensical prejudices, superstitions and fears annihilated. Even opposing elements, through means of discordant contrapuntal tactics, are powerless to stamp out this number one hit; they know success only in frustrating themselves the more. For men EVERYWHERE are walking in a more uniform love—sometimes leisurely, yes—but nonetheless WALKING!

While the Federal Supreme Court "has become the setting for the drama of civil rights" and more recently evidence has come to us by way of Virginia that the State Supreme judicial body in some areas where plans of "massive resistance" are propagated will also order progression of race relations, we know that GOOD HUMAN RELATIONS will and must be effected on a PERSONAL and INDIVIDUAL basis. The clergy and laity alike must express themselves as INDIVIDUALS through word and deed to overcome the paralyzing grip of injustice, discrimination, and segregation in every form.

The Pulpit Digest, after recently polling ministers regarding their personal convictions and stand on race relations, stated in its January 1959 Editorial:

"One of the disturbing things . . . is the evidence that many ministers who are personally convinced that segregation cannot be defended on Christian grounds are taking no stand on the subject before their communities."

This, no doubt, can be said without contradiction of the laity as well.

But LOVE is never inactive; it does not seek out "elegibles" according to men's codes upon whom to bestow itself; it knows no

race, class, or caste systems! A verse of William P. Merrill's hymn calls for action, thusly:

Rise up, O men of God,
His Kingdom tarries long
Bring in the day of Brotherhood
And end the night of wrong.

And the spontaneity of Christian love scoffs at the satirical wit of the person who altered that beloved verse in Christendom's Hymnody to read:

Sit down, O men of God;
The Kingdom He will bring
Whenever it becomes His will
You cannot do a thing.

However, there are some who have assumed the position of reclining which suggests a greater comfort and ease than sitting!

The clarion call to the Church is to overcome the individual inertia of her communicants. Today's appeal is the same as that from the foundation of the world and the creation of man in the image of a loving God: "of a truth . . . God is no respecter of persons;" (Acts 10:34); ". . . we ALL are the work of (HIS) hand." (Isa. 64.8); and the words of OUR LORD, "This is my commandment, that ye LOVE one another as I have loved you." (Jno. 15:12); finally, the stirring words of our text, ". . . walk in love . . .!"

Is not love still the fundamental quantity necessary for ending racial inequality and strife? Without it all efforts fail!

Let us look at the findings of anthropology momentarily. Reputable anthropologists have long ago established the fact that there are only four types of blood, and each is common to every race or stock. A real desire to live, when in need of blood, wipes out the issue about the blood donor's color.

Religion and science are in complete agreement that all races have a common ancestry. ALL men can trace their racial heritage back to the cradle of man.

It is also common knowledge that there is no "pure" race nor "pure" culture in existence anywhere in the world.

Of all the cultural possessions the world now has only 10 per cent are individual and personal investments: delicate brain surgery was first practiced successfully by the Inca Indians of Peru as early as 200 B. C.; the Chinese are credited with the first use of gunpowder; the smelting of iron ore was highly developed by the

black man of Africa; ancient Egypt gave us the principles of architecture; Mesopotamia, India, and Egypt are to be thanked for the domestication of plant and animal life. We are truly, in the words of the apostle Paul, "under obligation both to Greeks and to barbarians, both to the wise and to the foolish;" for 90 per cent of the benefits enjoyed in our highly cultured world. We quote Liston Pope from "The Kingdom Beyond Caste":

"... the example of great nations and civilizations of the past that rose to dominance and then declined should prevent the notion that a group is naturally superior in ability merely because it is dominant at a given moment. It has been observed that history is rather like a race horse and that the ultimate winner, if there is to be one, is in doubt until the finish."

Yet, the knowledge of this fact and many more akin to it has had little bearing upon the actions of what we call "rational minded" and "intelligent" men in this business of race relations.

The world and national councils of the Church and the general law making bodies of most communions have either resolved or decreed that the Church know no barrier of race or color in its worship and program of social action. However, the vast chasm between them and the INDIVIDUALS within the Christian Church has not been successfully spanned! Voices from the top of the mountain are united, but, yea, the tens of thousands at its base remain inattentive confounding the world with their deafening din of division.

While the decisions of the courts reveal a cognizance of the sacredness of all human beings—and improvement in some areas of race relations is evident, the *conduct* of men who know that the source of all human life is God can accelerate the forward march without incurring ill will as often the letter of the law alone will do.

Benjamin E. Mays has said:

"It is not enough for us to call upon members of different races to be decent toward one another for the mere sake of humanity, science, or democracy. The basis for good relations is found in the Christian religion, in the proper understanding of the Christian doctrines of man, Christ and God, and in the application of Christian insights and convictions in everyday living."

Yes, the rule yet remains for personal conduct in race relations—**LOVE!** "... WALK IN LOVE". Does someone say that he cannot tolerate a Negro, a Mexican, a yellow or white man? The regnant **LOVE** of **GOD** within the individual eradicates toleration **ONCE**

AND FOR ALL. May I also suggest that we:

1. Come to know men of varied hues and cultures, not merely for the sake of saying, "I know a black man" or at the outset determine that "I must meet and befriend a Jew", but rather come to know through CONVERSATION, COMMON INTERESTS, and NATURAL CONTACT God's men. See in men above all else God; you may be assured that then colors and creeds will automatically fall into their proper place of inconsequence.

There is the story of a young lad and his parents moving into a new community. The mother was delighted that her son, Jimmy, was adjusting to the different situation and surroundings with ease. Each day upon his return from school, Jimmy incessantly talked about the day's activities that centered around his classmate, Fred. "Mom, Fred and I were the only students who passed our test with an A!" "Fred walked part of the way home with me, today." "Mom, may I go to the theatre with Fred Saturday afternoon?" But alas, a neighbor shockingly approached Jimmy's mother with the question: "Do you know that your son's constant companion is a Negro? Why, my boy told me!"

Upon Jimmy's return from school that day, his mother in a pretentious air of unconcern asked: "Jimmy, is Fred a Negro?" After the initial shock of her son's reply she set her thoughts aright for he answered: "Aw, Mom, I don't know; I'll look tomorrow!" Don't you see that color and creed are never the true bases for friendship and human relations. Like those boys, our kinship through a Common CREATOR—our common interests and basic needs wash away racism.

2. Let judgment be tempered by Christian love, an ever growing deepening love. Included in every race are men who steal, commit adultery and degrade themselves in every conceivable manner. Yet, they do so NOT as a RESULT or CONSEQUENCE of color or creed, but SOLELY as the RESULT of SIN. And, of a truth, the *seed of the sin* is often sown by a society that has created problems of inadequate housing, employment, and education. The man is to be pitied and censored who refuses a job or a house to an individual because of the wrong done by others of like color. Does not sin transcend the confines of class and race? How bigoted the mind of one who believes that filth and stenching odors are the trade mark of any one people! The user of soap SPARINGLY be he red, black, yellow, or white will in time be revealed and offend the nostrils of men.

3. Have no fear of economic or class reprisal if you walk in love. The LORD'S NAME BE PRAISED: "PERFECT LOVE CASTS OUT FEAR"! Of all people, the Christian must be dauntless and actively concur with Liston Pope that "there is no substitute for firm action in any area of social controversy". Someone NOW awaits your action—and will GLADLY follow.

Ours is a PERSONAL responsibility; ours is a movement that will not be deterred nor long deferred by polity, tricks, or nonsense! Everywhere men are marching under the flag of FREEDOM; they are opposed to colonization and exploitation and will know no rest until the same are trampled under their feet. Join the march! "Walk in love!"

To the distraught individuals who continue to uphold racial superiority paraphrase the response of a worshipper to her pastor's sermon on right race relations (she said, "I didn't like that sermon—but I think God does!"). We walk on saying, "You may not like our actions, but we think God does!"

We look to Christ as the PERFECT EXAMPLE. WE cannot be content until we become LIKE Him. Benjamin Copeland's words embrace the restlessness of our spirits:

"Christ's life our code, His Cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfillment, Lord, in Thee.

"Dear Son of God! Thy blessed will
Our hearts would own, with saints above;
All life is larger for Thy law,
All service sweeter for Thy love.

"Thy cross our creed! Thy boundless love
A ransomed world at last shall laud,
And crown Thee their eternal King,
O Lord of Glory! Lamb of God!

"Till then, to Thee our souls aspire
In ardent prayer and earnest deed,
With love like Thine, confessing, still,
Christ's life our code! His Cross our creed!"

"... WALK IN LOVE ...".

A POSTHUMOUS TESTIMONY*

By Bishop Stephen Gill Spottswood

II Timothy 4:7 — “I have fought *the* good fight, I have finished *the* race, I have kept *the* faith. Henceforth is laid up for me *the* crown of righteousness”—RSV.

Introduction

One of the distinguishing characteristics of Methodists is personal testimony. Plucked as a brand from the burning of the Epworth rectory, the fires of righteousness kindled in his heart at noon in St. Paul's Cathedral when he heard the choir sing the ninety-second Psalm (“Out of the depths have I cried unto thee, O Lord!”) May 24, 1738 and his heart strangely warmed during the reading of Luther's “Preface to Romans” by Peter Bohler in the Moravian Meeting House in Aldergate Street, that same night, John Wesley was wont to testify to the saving and sanctifying power of God in his experience and he bade his followers testify—one of the features of our classmeetings.

Today, we commemorate the earthly span of a great warrior. What is mortal of William Tecumseh Beck lies before us. Were his lips to move in final testimony today, I am sure that among his utterances would be repeated the swan song of St. Paul to his son Timothy, written from Rome during his second trial before Nero:

“I have fought *the* good fight,
I have finished *the* race,
I have kept *the* faith.
Henceforth is laid up for me
The crown of righteousness.”

The Good Fight

When Dr. Beck embraced the Christian religion with all the force of his personality, his mind and body, his conversion was one of *tremendous choice*. No doubt he heard the challenging admonition of our God expressed by a nineteenth century hymnist (John S. B. Monsell, 1811-1876):

“Fight the good fight with all thy might;
Christ is thy strength, and, Christ thy right.
Lay hold on life, and it shall be
Thy joy and crown eternally.

* Eulogy delivered at the funeral service of the Rev. William Tecumseh Beck, February 19, 1958.

“Run the straight race thru God’s good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is its path and Christ the prize.

“Cast care aside, lean on thy Guide,
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

“Faint not nor fear, for He is near,
He changeth not and thou art dear;
Only believe and thou shalt see
That Christ is all in all to thee.”

And our hero went on to fight *life’s battle*. Coming up thru the hard years, just this side of Emancipation; walking by faith in a future that was doubted by many; casting his lot in the church, a segment of which was awaiting the years of maturity, Dr. Beck donned the armor of God for the battle that would culminate only after he had passed four score years and he had merged himself within the silhouetted rays of the setting sun of his generation.

The Reverend Beck “girded his loins with truth”; this was the sustaining factor as he battled thru life. Quickly he acquired “the breastplate of righteousness”—he whose impeccable character challenges our emulation. And if ever a man’s feet were “shod with the preparation of the gospel of peace”, we know that this tireless exponent of God’s gospel ran well *the race set before him*. His great posthumous testimony tells us that he took *the shield of faith* and from pulpit, office, in sickroom and board meetings was “able to quench all the fiery darts of the wicked”. Tall son of God that he is, we behold “the helmet of salvation” upon his erect head as he walked thru three score years of Zion Methodism’s ministry wielding “the sword of the Spirit, which is the word of God—” and a man who prayed “always with all prayer and supplication in the Spirit”.

And today we must remember that the good fight which Dr. Beck fought was “war against Satan”. He believed in a personal spirit of evil labeled “Satan” or “the Devil” as he is called in the Bible. He waged a relentless warfare against “the enemy of men’s souls” and never gave quarter to the one “going to and fro in the earth, and from walking up and down in it”. The victory of this hour is attested in the redundant testimony of the text, “I have fought *the good fight*,

I have finished *the* race. (Notice the use of the definite article in the Revised Standard Version). It is not any race,—it is not any fight—it is not Paul's fight—it is not Dr. Beck's fight; it is not your fight or mine: it is *the* fight—it is *God's* fight. Thank God for a warrior who *fought the Good Fight!*

Dr. Beck fought the good fight because he kept on fighting. "A soldier in the Civil War took along his kit of watchmaker's tools and while he was in camp did a considerable business. But one day when the order came to strike tents and prepare for battle, he looked around his tent in dismay, and exclaimed, "Why, I can't possibly go, for I have a dozen watches to repair, which I have promised by Saturday night." The man had forgotten what he had enlisted for. Sometimes soldiers of the King of Kings seem to forget what they enlisted for. But William Tecumseh Beck never forgot to fight the Good Fight—thru mission churches and small pastorates, depressions and panics the presiding eldership and at this great church he concentrated on his task as a Christian soldier—serving, sacrificing, preaching, playing, counseling, singing, evangelizing, being able to sing out of experience:

"Ne'er think the victory won,
Nor lay thine armour down;
Thine arduous work will not be done
Till thou obtain thy crown."

Because he had heard and heeded the Pauline admonition, "Fight the good fight of faith, lay hold on eternal life." (II Timothy 6:12).

Keeping the Faith

Faith is a tremendous word. It means what Hebrews says, "The substance of things hoped for, the evidence of things not seen" and it means more. It means the sum total of all that is wrapped up in the sphere of human possibility and all that can be contained in man's concept and comprehension of God. But more than anything else, it means what God designs us for—what He expects us to do altho we are (comparatively) free, moral agents—the heights toward which our souls climb; the idealism distilled out of the welter of human philosophy; the perfection which is the gift of God's grace.

When final sickness weakened the frame of William Tecumseh Beck some three weeks ago, his soul cried, "I have kept the faith!" He kept the faith in Zion Methodism. There never was—there never will be a more loyal son of Varick than our beloved brother. He knew Zion Methodism from Varick to Walls. He traveled Zion Methodism

from Maine to California, out of the heart of North Carolina, thru the District of Columbia on Mobile Bay and across the Michigan Conference, in Connectional Council, in the General Conference and wherever the torch of learning burned under the aegis of the A. M. E. Zion Church.

To Dr. Beck, Zion Methodism's charge to him was:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine". And he kept the faith of the African Methodist Episcopal Zion Church.

Furthermore, Dr. Beck kept *faith in the church at large*. When he was ordained, he was told to "endure afflictions" (II Timothy 4:5) and all thru his career, whatever the affliction, he never murmured or complained because in his heart was a conviction which he often voiced in song:

I'll trust in God, what e'er the lot may be
On mountain top or on the stormy sea
The billows roll - - - -
He keeps my soul!

My Heavenly Father watches over me!

He was told, "Do the work of an Evangelist" and this he did; for many years he ranked high among the best of our evangelists—gifted in song; a sweet preacher; a-teacher-come-from-God, he won many converts for the Kingdom; many souls were saved under his ministry and the church-at-large was enriched because this man kept the faith God implanted within his bosom.

Dr. Beck made "full proof of his ministry to the world, vindicating his call and authenticating the work of the Holy Spirit in men. It is no wonder that he could add a clinching testimony to his series of past perfect statements: "I have finished *the race*—because he had "run the race with patience set before him", "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God".

When Carey, the great Christian missionary to India began his successful career, he set down his covenant like this and we can see a similar concentration of purpose and devotion to idealism all thru the life and ministry of Dr. William Tecumseh Beck:

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares that hold the minds of the people.

3. To abstain from whatever deepens India's prejudice against the gospel.
4. To watch for every chance of doing the people good.
5. To preach 'Christ crucified' as the grand means of conversion.
6. To esteem and treat Indians always as our equals.
7. To guard and build up the hosts that may be gathered.
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
9. To labor unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the cause, 'not counting even the clothes we wear our own'.

Dr. Beck's musical voice now cries deeply, resonantly, "I have *finished* the race!"

Francis of Assissi, stepping into the cloisters, said to a young monk, "Brother, let us go down into the town and preach." And so the gentle Francis and his young companion went forth to the town, conversing as they walked along. In town they traversed the main streets, passed thru lowly alleys and along narrow lanes, and finally found themselves back at the monastery.

"Father," asked the young monk, "when shall we begin to preach?"

"My son," replied Francis, "we have been preaching while we walked. We have been observed by our fellows, our behaviour has been remarked, and thus we have delivered a morning sermon. My child, it is of no use if we walk anywhere to preach unless we preach as we walk".

William Tecumseh Beck *preached as he walked* and preached with power in the pulpit because *he walked as he preached!*—*Keeping faith with the world* to the finish of the race!

Henceforth

The most significant word in the text for us today is "henceforth". The long eye of a faith, kept for a lifetime, sees all the future with a ringing connective word-phrase "hence" plus "forth".

One of our preachers a few decades ago "paused in the midst of a sermon, raised his eyes aloft, held up his hands, and exclaimed, "All my wealth is in the Bank of Heaven, and if it does not break, I am a millionaire". Jesus has assured us that riches laid up in heaven will not perish—"Thou shalt have treasure in heaven". Dr. Beck knew

this fact when he cried, "Henceforth, there is laid up for me *the* crown of righteousness!"

I remember that he closed his wonderful sermon in the District Conference at East Chicago by singing in his own, inimitable, magnificent way, "I'm a child of the King!" How our hearts thrilled as we caught the vibrations of his spirit with the King of Heaven and immortal glory!

William Tecumseh Beck had confidence in God: with "K" in 'Rippon's selection' he could sing, strong in his conviction, the glowing testimony:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you he hath said,
To you who for refuge to Jesus have fled?

Fear not, I am with thee; O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

When thru the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
Fir I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

The soul that on Jesus still leans for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!

William Tecumseh Beck had *confidence in God!* "Henceforth (Hallelujah!) there is laid up for me *the* crown of righteousness—the crown that exceeds all other crowns, the truly regal crown that makes us "Kings and priests unto God". The *crown of righteousness* is *the reward of running the race* until one has finished the course—of getting what your soul desires for all eternity—the assimilation of the individual human spirit by the all-inclusive Spirit which is God, the Father, Almighty, forever and ever.

There is no comparative value in earthly experience. Dr. Beck receives the crown of righteousness because he forever sought it as he pressed "on to the mark for the prize of the high calling of God in Christ Jesus". Like Abraham, "what he sought on earth, he did not find until he entered the portals of heaven. There never has been,

and is not now, a city with permanent foundations. Our generation is certainly aware of this great fact. Ancient cities with their thick walls and massive palaces required many centuries for disintegration. In recent years, a few waves of giant bombers roared thru the sky, dropping their cargoes of death and destruction upon proud cities and within a few hours, they were reduced, blackened and deserted ruins. The Christian pilgrim is sustained by God's promise to bring him at last to "a city which hath foundations, whose builder and maker is God". Dr. Beck worked in many of the great cities of the country—he helped to make them but the day will come when Mobile and Washington and Detroit and Chicago will perish. Their towering skyscrapers will be reduced to rubble. Their multiple dwellings will be destroyed. Their power plants, reservoirs and markets will be laid waste—ashes and smoke will be the only sign of their history. But William Tecumseh Beck sought a city whose Builder and Maker is God—"that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal—and the wall of the city hath twelve foundations and in them the names of the twelve apostles of the Lamb—and the building of the wall of it was of jasper: and the city was of pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was of jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst; and the twelve gates were twelve pearls; and the streets of the city were pure gold, as it were transparent glass—and the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof—and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 21:10-23; 22:-15). "Behold—the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be

no more death, neither sorrow or crying, neither shall there be any more pain; for the former things are passed away. . . ." (Rev. 21:3-4).

Dr. Beck has entered that city and glancing down, thru "the sea of glass, all mingled with fire" he can cry again and again:

"I have fought *the* good fight; I have finished *the* race, I have kept *the* faith. Henceforth—is laid up for me *the* crown of righteousness!"

We are deeply irked at politicians going around the country talking about that which the Federal Government ought to do in this matter of economics. These betrayers of the people are not telling the voters that the Federal Government is the collective voice of all of us, that when we ask for funds to build this or that we are merely adding tax upon tax.

The only fellow who appears to gain is the lazy individual who would rather loaf than work and who insists that all industrious people ought to provide him a living, and that which is worse, money to buy cigarettes and intoxicating liquors. Of course some few have gone beyond this, to insisting that Government owes them a vacation in Florida. For some reason we still cannot discover any other way to increase wealth except through hard work, and when we insist upon giving a poor day's return we are merely putting someone at the task of figuring out how he can get along without our services. AND THIS, BY THE WAY, HAS BEEN TRUE IN THE AUTOMOBILE INDUSTRY.

THE CHURCH

THE EDITOR TRAVELS

One of the rewarding features of being a General Officer is the opportunity of seeing many churches in action throughout the Nation. It was our pleasure to serve again our First Church on Staten Island (New York City) in the absence of the minister, the Reverend M. G. Skinner. While we are not sure, we believe that this is Reverend Skinner's 9th or 10th year with this people. During the past three years he has kindly invited us to fill his pulpit on two successive Sundays during his annual vacation. The experience is one that we long remember. For one thing the Shiloh Congregation is truly one of our growing ones in the denomination, facing its challenges with a vigor which is good to see. This West New Brighton congregation at present must seek to meet the needs of a housing development surrounding it and at the same time face the increased task of ministering to its people who have been forced to move, many times a great distance away. We congratulate the minister and people for their acceptance of this challenge and we predict that in a few years Shiloh will be one of the largest congregations of the denomination. Again we thank Reverend Skinner for the privilege of worship.

Interracial Sunday saw us filling four different pulpits in Somerset County, Pennsylvania, pastored by the Reverend Peterson of the E. U. B. Church. Very infrequently does one have such an opportunity and when one does come our way we thoroughly enjoy it. We found it necessary to arise somewhere around 6:00 A. M. in order to be on time at the first service scheduled for 9:45 A. M. After a drive of some 70 miles we were welcomed at the Davisville Church with more than 100 individuals in attendance in this rural community. The second congregation awaited us about 12 miles away (about 89 in number). This service was held at 11:00 A. M. which meant that we found it necessary to leave the First Church during the singing of the Hymn following the message.

In this pastorate the minister can relax from about 1:30 P. M. when he returns home, until about 5:30 P. M. when he must begin preparing for his third preaching appointment of the day, the greatest distance away, at the top of the mountain. We left our car at the Fourth Church on the way to the third assignment to pick it up on our way back. About 70 persons were gathered at this third church

for worship at 6:30 P. M. And then, given an opportunity for the first time to remain through a service, we made our way to the fourth assignment, at 8:00 P. M. where about 35 persons awaited us.

Several items registered with us as we made our way around the *charge*. One was the loyalty and on-time-ness of the people. The second was the fact that in every instance the church had its respective bulletin with a clearly interpreted order of service. But perhaps our major impression was gleaned from the Sunday Schools in each of these churches, accomplishing a teaching mission which embraced both old and young. Another impression came from the advancement of youth work throughout the charge. One gets the impression that there will be churches of tomorrow in this valley and on these hills for years to come.

DURHAM, NORTH CAROLINA

For the third time in as many years we have been privileged, at the insistence of the minister of St. Mark Church, to participate in the Leadership Education School of three Zion Churches, St. Mark, Mount Olive and Kyles Temple. As we write these lines we have witnessed one of the most impressive opening nights of any Leadership School we have attended. The enrollment for the third straight year, has surpassed that of the previous year to the point that it can be reasonably expected that 150 course cards will be given for attendance. It is our opinion that with the program of recruitment, instruction and curriculum in this center that the next years will find all Zion looking to Durham as a pattern of progress. Our thanks are extended not only to people but to the participating pastors, Pastor Speaks, Reverends Siler and Tharrington.

A high point of the Durham Leadership School is the work of the Committee which directs the activities, while we cannot fail to call attention to the work of the Registrars, a group of individuals who have studied their task so well that at no school in the denomination can one find a more efficient force. This Editor wishes he could expose all registrars to the accomplishments of this group.

The Sunday School Superintendents of these three churches enter heartily with the plans for the school. Mr. Guy Mazyck, Superintendent of the fast growing St. Mark School, Mr. L. C. Turner of Mount Olive and Mr. George Elliott of Kyles Temple have lent every aid to the success of the venture. As we have so frequently stated in the past we say again, the spirit of unity of the Zion Churches

is a thing to be admired.

One never gets over the facilities of this marvelous Durham Church. There is little doubt that its 16 class rooms are a great aid to the real teaching mission of the church, and year after year the advancing steps of the congregation inspire all who find time to pass by. This year one easily sees a great upsurge in the activities of its young people, its choirs, its membership.

The inspiration of Durham does not cease at St. Mark, however, for the well kept appearance of each of the other two churches, recently remodeled, allows one to know that progress here is contagious. Walk into Mount Olive Church at any time and the beauty of the sanctuary brings a calm over any soul. Of striking interest is the pews of this church, restful and worshipful. The basement of Kyles Temple impressed us the first time we entered it. This too is a recent addition, carried through under the leadership of Reverend Tharrington as that of Mount Olive has been done under Reverend Siler.

The crowning advancement of this year at St. Mark has been the building of one of the most beautiful parsonages it has been ours to enter. A modern ranch type house situated on Roxboro Street (1612), incidentally the same street on which was located the old manse, Pine Street (name changed), it provides every comfort a minister could desire.

Built at a cost of \$30,000 it is a three bedroom home with bath and a half, laundry room, family room which can double as a spare bedroom, a huge living-dining area more than 30 feet long, all amply lighted with a profusion of picture windows which bring the outside in. The whole is well heated by a new type furnace unit which is easily controlled. Of course, my eye was immediately taken by the wood burning fireplace in the Family Room and by the patio which is projected from the rear of the car port.

The new St. Mark parsonage is located just opposite the C. C. Spaulding Grade School and a very short distance from the Hillside High School, while the Whitted Junior High is but a few blocks away. Such proximity should delight any minister's child of school age.

No Editor, such as I, unable to have a real flair for total description, should even attempt a description of the furnishings, certainly not the carefully selected color scheme, but just as fabulous as the building itself is its furnishings. Selected for utility, simplicity and durability

one is immediately captured by the restfulness of every room of the home.

Most ministers' wives are interested in the kitchen and here again every comfort is looked after in an all-electric kitchen, built-in oven and all, including a dishwasher. And above all, wherever you look, closet space has been provided for. One gets an early idea that the minister's wife had a great deal to do with the construction of this home. Our praise goes, therefore, as well to Mrs. Speaks.

AND that which is of great interest is that more than one-half of the cost has already been met.

The National Council of Churches has announced the following Calendar of Observances for 1959. The A. M. E. Zion Church, a member of the Council, observes as many of the days as possible.

- Mar. 29-May 17 — Easter to Pentecost
- April 12 — National Christian College Day
- May 1 — May Fellowship Day
- May 3-10 — National Family Week
- May 3 — Rural Life Sunday
- Sept. 6 — Labor Day
- Sept. 27-Oct. 4 — Christian Education Week
- Oct. 4 — World Wide Communion Sunday
- Oct. 18-24 — Churchmen's Week
- Oct. 18 — World Order Sunday
- Nov. 1 — Reformation Sunday
- Nov. 6 — World Community Day
- Nov. 8 — Stewardship Day
- Nov. 22-29 — Share Our Surplus Day

THE SEVENTH ANNUAL REPORT OF THE PRESIDING
ELDER OF THE COLUMBUS DISTRICT
TO THE OHIO CONFERENCE

Price Memorial AMEZ Church
Youngstown, Ohio

By Rev. I. Benjamin Pierce, Presiding Elder

June 18, 1958

In the Name of the Father, Son, and the Holy Ghost, Amen! My Brethren, "The tongue is an unrighteous world among our members, straining the whole body, setting on fire the cycle of nature, and set on fire by Gehenna. For every kind of beast and bird, or reptile and sea creature, can be tamed and has been tamed by humankind, but no human being can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. My brethren, this ought not to be so. Does a spring pour forth from the same opening fresh water and brackish? Can a fig tree, my brethren, yield olives, or a grapevine figs? No more can salt water yield fresh.

"Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace."

Brethren, "Do not speak evil against one another. He that speaks evil against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one lawgiver and judge, he who is able to save and destroy. But who are you that you judge your neighbor?" James 3:6-18; 4:11-12.

Reverend Fathers in God, Presiding Elders, Pastors, Fellow Ministers of the Gospel of Christ Jesus, Missionaries, Educational Workers, Conference Workers, Delegates and Fellow Christians; it is with gratitude to God, and to you who have worked with us these

past seven years, that we say from the very depth of heart—we are happy to bring you this report. We used the Holy Words from James, not to get back at any one, but to remind each of us that there are Christian principles that are expected of us as we lead the Flock of God. Please allow us to take this way to complete our report, for we are aware that you would not report this way; but you are you, and I am another personality. So, please permit us to be ourselves and lend us your ears. As your Presiding Elder on this the Columbus District of the Ohio Conference, of the African Methodist Episcopal Zion Church in America; Let us think together for a few minutes.

I. No More Babes In Christ, But Adults

It would seem to some of us that we have been a Denomination long enough to begin acting like an Adult Christian Church rather than Infants of a Sect unable to care for ourselves or stand alone on our own feet. It is high time that we as a church wake up to what it really means to be in God's stead to the people in this field of Religion. If we are to keep abreast with America and the world, if we are to take our place of leadership with the other Denominations, or Christian Groups; it is highly necessary that we have leaders trained and educated for the task ahead. And, we must put an end to crying down education, and learning; and ignorance must go the way of the wind out of the window. Your Presiding Elder can still hear ringing in his ears the voices of one of Zion's big pastors saying "Let us read from the 27th Division of the Psalms," and the other, both still living and Doctors of Divinity, "The Bible says 'Blessed are they that mourn for they shall be comforted' now let us moan church, let us moan." Meaning let us hum or make a low inarticulate monotonous sound, keeping in harmony and time of the hymn or song being sung. While, the message of the Mountain has to do with persecution and suffering at the hand of the enemy of the soul, and those who go not in the way of Christ. It is hard, but we as a group still call preaching hollering and shouting and ranting, much of which has very little thought or spiritual food for the soul.

It is high time that we produce a real theology representing both the KERYGMATIC as well as the APOLOGETIC emphasis, and not just ideas of the type of Crisis Theology that comes when people of our group are being persecuted in Little Rock, Ark., or Montgomery, Ala., or any other place as far as that matters; we must also have a Progressive Theology like that of the prophets who could see from the suffering of Israel The Eternal's powerful hand at work in the

final works of men bringing in a better and brighter day. In other words, The Kingdom Of God Is At Hand, right now if we as Christians could look over the shoulders of God and see. The stone that was rejected by the builders has now been placed by the Master Architect as the Main, Outstanding-Stone, the Chief Corner Stone. My friends, there is certain to be some suffering if there is to be Life Eternal with God; so let us look closely and see if there isn't some good in this age of the universe.

It still amuses me when any of our group get together for a religious discussion, for it is not very long before the Youth and Dancing becomes a part of the discussion. Have we forgotten that Secular music has always been studied as well as related to Sacred music? Well, the same cannot be said of the visual arts, of drama and poetry, of the novel and the dance. Yet, if we are to come to grips with the total theological thought, it would seem that one or several of these functions of man's spiritual creativity needs attention, both in themselves and in their significance for theology and worship. For we know now that religion is not a sphere along side of others, but the full dimension of depth in all spheres of human life. If God cannot be enclosed in our temples or our churches, neither can theology be restricted to biblical and ecclesiastical tradition. So, it is high time that we become adult and not remain longer infants in this thing called religion.

It would be good to go on into several other fields where we seem to be stunted; Church Polity, Recruitment of men for the Ministry, Marriage and Divorce, Profession and Calling, Salaries for ministers and Stipends or hand-outs, and many others but time will not allow it in this report. So let us go to

II Our District Today

Missionaries: It has been great working with these good women, led by Sisters Cordelia Marie Elliott, Episcopal Supervisor; Beulah Miller, President; Louise M. Gamble, Secretary; Josie E. Fuller, Superintendent; Mary E. Kirk, Captain of Supply, and J. M. Dunn, Chairman of Life Members. They have accomplished much this year.

Christian Education Workers: Have been very busy indeed, for as you know, next month Caldwell Temple, Columbus is entertaining the General Christian Education Convention and Youth Council. This being in our District, calls for some work on the part of the workers also—led by Sisters Rhenetta M. Davis, Conference;

Carrie B. Pierce, District; Brothers Robert M. Kerr, Adults; Rupert A. Willoughby, Youth and Sister Sadie N. Trammell, Children Directors.

Conference Workers: This fine group of Women are led by Sister Gertrude F. Montgomery and will make the heart of the Ohio Conference rejoice as they bring on the finance to help raise the morale of the physical side of the Conference.

Yes, and there is a loyal, high type of lay people standing back of each minister of the District, who have come with full reports for this Forty-Third Annual Session of the Ohio Conference of the African Methodist Episcopal Zion Church.

Rev. Fathers in God, and Conference, all has not been a bed of roses; but Thanks be to God, we have continued to march forward. Today we come up with new Societies: Hosea Church Springfield, Ohio—with a very fine Chapel purchased and pastored by that soul of great faith the Rev. Josephine Greenwade, assisted by Brother John Francisco.

Glenville Mission, founded and pastored by the hopeful Brother Alvin Graham, making use of the YWCA building in which Emmanuel Church was born two years ago, in Cleveland, Ohio.

Hood Memorial, founded and pastored by that happy, outspoken Sister Mary C. Dowsey, in Columbus, Ohio.

We had hoped for more in the following places, however, our pastors have tried and have not given up: Community, Cleveland, supplied by that Father in Zion, the Rev. Joseph K. Blake.

St. Joseph's, Cleveland, founded and pastored by the Rev. George W. Maize, the son of one of Zion's great Presiding Elders.

St. Stephen's, Zanesville, under the leadership of the Rev. James E. Rice, a newcomer to our area.

Rose Of Sharon, Cleveland, founded and pastored by the kind-hearted Sister Rev. Esther Smith Hall, is finished as we see it.

Grace, Alliance, with Dr. W. W. Howard, seems unable to move forward as seen through the eyes of your's truly.

However, there are many bright places, for which we rejoice: Lilly Chapel, Cleveland, founded and pastored by that faithful Christian the Rev. Paul Hall, is moving along very well indeed.

Christ Temple, formerly Central Mission, under the leadership of the Rev. N. J. Johnson, if the pace is kept up, we are certain to see a good church in the next two years.

Omega, Cleveland, founded and pastored by the moving Rev. James Lewis, who believes that all things work together for good to

them that love God.

New Hope, Lorain, led by the Rev. Ellis Clancy, the quiet but busy minister is continuing its way.

St. Luke, Lincoln Heights, pastored for the first year by another quiet but very fine church builder the Rev. Henry Walker, is also moving forward towards the completion of their building.

Maxberry Tabernacle has had somewhat of a setback this year, the appointed pastor quitting in the middle of the year, the Rev. Leonard T. Coffin, the appointed assistant has tried to carry on.

St. Luke's, Cleveland, is being pastored for her first year under the watchful eye of the Rev. C. L. Ransom, the man without fear; and it is indeed a revelation to see the change that has been made.

The Viola Booker Spottswood Memorial, Columbus, pastored by the lawyer-preacher the Rev. W. S. Lyman, Sr., is moving forward.

Emmanuel, Cleveland, pastored by that go-getter, the Rev. C. C. Ware, has entered her new church-home, and bids fair to become one of the best churches in the conference, worth more than \$60,000.000.

St. Paul, Covington, Ky., pastored by the Rev. W. N. Cunningham for the first year, has not done badly, they are moving forward.

St. Mark's, Dover, pastored by the singing preacher for the third year, the Rev. Clarence H. Howard, is still moving onward.

St. James, Cincinnati, led onward by that far-seeing pastor, the Rev. N. E. Robinson, has built one of the most beautiful churches to be found in our Zion, this year. It is complete in every detail, and worth more than \$65,000.00.

St. Peter's, Cleveland, is pastored by that evangelistic preacher for the second year, the Rev. Ollie Graves.

Oak Avenue, Massillon, is being led for her second year by that other evangelistic preacher, Dr. A. J. Wood.

St. Paul's, Dayton, is moving forward under the leadership of that very quite but hustling preacher, the Rev. D. R. Miller.

Beth-El, Cleveland, under the dynamic leadership of that hard-working pastor, the Rev. Amos A. Ackerman, is just about to complete one of the finest churches in the conference or in Zion for that matter. This church will be worth more than \$175,000.00.

Caldwell Temple, Columbus, the host church for the General Christian Education Convention and Youth Congress of the great African Methodist Episcopal Zion Church for 1958, is led forward by that painstaking, toughtful pastor the Rev. J. Dallas Jenkins.

St. Paul, Cleveland, one of Zion's larger and better churches,

continues to move forward under the forceful leadership of that high-powered preacher-evangelist, Dr. Albert L. Fuller.

Before closing, there is Greenwade Chapel, Springfield, under the pastorage of the Rev. Fred E. Johnson, the business-like preacher.

St. John's, Cincinnati, one of Zion's most loyal churches, has reached a new day under the leadership of Dr. Joseph F. Dunn, D.D. Whereas we closed the last Annual Conference with One Church Building with some fifteen hundred members, we come up a year later with two Churches (buildings) and some 1512 members. \$42,200.20.

Recommendations

Since Bishop Spottswood in the Episcopal Address called attention to more than a dozen cities in the Buckeye State in which Zion should set up house-keeping for God—we recommend that two of the well organized churches take under their supervision the starting of a work in Canton, where Zion once had a Church with more than one hundred and sixty members; and another at Warren, Ohio, where the late Dr. J. D. Meade, Presiding Elder of the Columbus District, held the District Conference with the more than seventy-five members giving the very finest of service.

We further recommend that, since times are changing economically and financially, in order to save some finances to those who serve, we recommend that we have the Cleveland Area as the Northern District, and the Central-Southern as the Cincinnati-Columbus District with Educational and Missionary Officers in each, with one Presiding Elder for two or three years to see how this may go. Starting with Dover to Lorain for Cleveland, and Zanesville to Covington, Ky., for the Cincinnati-Columbus.

In closing, may I express my heartfelt thanks to the wives of the pastors for their hospitality and beautiful kindness to us during the year, for they all should wear orchids as only the Queen of the Palace draped in purple, with eyes sparkling as they see that one is totally comfortable while residing in the Manse. Bishop Spottswood, may I take this way to express my gratitude for the appointment to this the largest Presiding Elder District north of the Mason-Dixon Line, and the fastest growing in Zion Methodism? You have shown that you believe in the merits of the System as set forth by the Fathers; and I am happy that it has been mine to make the First and Seventh reports here in this beautiful church—Price Memorial, Youngstown, Ohio. If you see fit to reappoint me, it will be for the Eighth year,

and we assure you, though physically tired, that the best will be our efforts in everything and in every place on the District.

Total Membership in District, 8,049.

Finances for Year, \$229,199.10.

Most of the Churches on the District have the new AMEZ Hymnal.

THE GENERAL BOARD OF THE NATIONAL COUNCIL
OF CHURCHES AT HARTFORD, CONNECTICUT,
FEBRUARY 25-26, 1959

ISSUED: "The Hartford Appeal" to the Christian Churches in the U.S.A. to uphold their "right and duty to study and comment on issues of human concern, however controversial", and to "resist all efforts to discourage full freedom of discussion. . ."

HEARD: National Council President Dr. Edwin T. Dahlberg assert: "It was the vigorous pronouncements Jesus made on controversial matters that sent Him to the Cross. . . If He had confined Himself to little Mickey Mouse morals, He would never have been heard of."

RECEIVED: The official report of the fifth World Order Study Conference at Cleveland and

TRANSMITTED: The report to the Council's Department of International Affairs for appropriate action.

SENT: A message of warm friendship and appreciation to Secretary of State John Foster Dulles, after joining in prayer for his recovery.

URGED: In an eight-point resolution on non-segregated housing that Christians "sign and make public covenants which commit them to support open occupancy housing in their neighborhoods," regardless of race.

ASKED: Congress to repeal the "loyalty oath" requirements for students applying for Federal scholarship aid as being a "useless" effort to "coerce loyalty" in a free society.

RECORDED: Its support of the principle of extending minimum wage legislation to all economic groups not now covered.

HEARD: A four-member panel of experts discuss ethical issues involved in peaceful uses of nuclear energy.

RECONVENES: June 3-4, 1959, in Seattle, Washington.

THE FORTY-EIGHTH SESSION OF THE EAST TENNESSEE AND VIRGINIA CONFERENCE

The Forty-Eighth Session of the East Tennessee and Virginia Conference convened at Goode Temple A. M. E. Zion Church at Lynch, Kentucky on September 17-21, 1958.

R. L. Jones, Presiding Bishop.

D. C. Pope, Associate Bishop.

Mable Miller Jones, Missionary Supervisor.

James G. Flowers, Host Pastor.

S. H. Hazzard, Presiding Elder of Bristol District.

L. R. Rogers, Presiding Elder of Johnson City District.

Arthur Mitchell, Presiding Elder of Bluefield District.

The procession was led by the Goode Temple Choir. Devotions were led by the Rev. A. W. Walls and the Rev. S. H. Harriston. Presiding Elder Mitchell presented Bishop Raymond Luther Jones. The Communion message was delivered by the Rev. S. R. Porter from the subject, "The Last Supper."

Organization of the conference was followed by the introduction of these visitors:

Mrs. Elsie Keyes, Assistant Director of H. & F. Missions; Mrs. Laura Small, Director of Home Missions; Rev. J. Julian Robinson, Presiding Elder in Baltimore and Philadelphia Conference; Rev. C. H. Mack, Pastor of St. James A. M. E. Zion Church, Salisbury, Maryland.

On Wednesday afternoon Bishop Jones delivered the Episcopal Address. The subject was, World Conditions—A Blessing and a Challenge—Excerpts. The Space Age is indeed a scientific achievement. The Age of Integration calls for men who can and will stand. The Church is concerned with all phases of life and continues the long fight through Christian Education of Adults, Youth, and Children. The Fourth Episcopal Area was outstanding at the Convention at Columbus. Progress is being made in all departments but more trained leaders are needed. Growth is very evident in the purchase of new Churches in Roanoke, Va., and Welch, W. Va., and the Burning of the Mortgage at Bristol. Growth also continues in the Virgin Islands. We need refreshing by prayer and right thinking. The task is not easy and can be accomplished only with God's help for "God is Marching On."

By request and comment this powerful address will be published

in its entirety.

Visitors introduced at this time were:

Dr. Daniel J. Hughlett, Pastor Hughlett Temple, A. M. E. Zion Church, Louisville, Kentucky; Mr. Cunningham, Mr. McCormack and Mr. J. G. Travis, Attorney of Welch, W. Va., Mr. Travis told of the possibilities and hopes in the purchase of the Zion Temple in Welch. He asked that we rededicate ourselves to Christian Service.

Mr. Alexander Barnes, Public Relations Director of the General Church gave greetings.

The annual Sermon on Wednesday evening was delivered by the Rev. C. F. Martin of Roanoke, Va. The subject, "Today this scripture is fulfilled," was developed in a most interesting way. Rev. Martin closed with the statement, the immediate conflicts will scar many but the sickness of the world can be healed only by Divine Hands.

The welcome program very interesting and unique in that persons of both races showed equal cordiality. Mr. Alexander Barnes very ably gave response.

On Thursday morning, Raymond Leeper, a 12 year-old boy of New Canton, Tennessee, gave a wonderful child-like message from John 3:16. Raymond is aspiring for the ministry and is making an interesting start.

The Rev. J. Julian Robinson, Director of Evangelism of the Fourth Episcopal Area, gave an instructive message, "Every Member an Evangelist." He gave some of the hopes and plans to be used in the promotion of Evangelism. He closed by saying, "Give God not only a chance but the first chance in your life."

Dr. Daniel J. Hughlett, Director of Religious Education of the Second District, conducted the School of Prophets in which he stressed the need of the religious teaching program in every Church.

At 1:00 P. M. Thursday the Rev. C. H. Mack, Pastor of St. James A. M. E. Zion Church, Salisburg, Maryland, preached a soul-stirring sermon from the subject, "The Task of the Christian Church." "The Christian Church is not large buildings, not large memberships, not large collections, and certainly not a place for friends to visit. Love should be the message of the church. It should strike sin wherever it is, reclaim the place of the Church in the lives of men, and point the world to the Jesus way."

Reports of Church Delegates were heard. The memory of the late Presiding Elder Arthur Mitchell was honored by a moment of silent meditation. The reports of the presiding Elders were then

heard. Reports of Pastors were also heard.

On Thursday evening the Rev. C. M. Smith delivered the Educational Message. It was truly an instructive sermon. The Macedonia Baptist Choir furnished the music for the evening.

The report of committee on Christian Education, composed of Mr. Raymond E. Polk, Mrs. Ruth Townes, and the Rev. S. R. Porter was heard. The committee made several recommendations for the further promotion of this very needed work. The committee recommendations and announcements of work it has planned.

Following Devotions on Friday morning, the Rev. J. Julian Robinson again gave instructions on how to promote more effective Evangelism in the local Churches.

Dr. Daniel J. Hughlett further emphasized the need of teaching for all ages in all local churches.

Dr. Claude F. Spurgeon, General Secretary and Auditor was presented by Bishop Jones.

Mr. Simon Lowery, Area Director of Boy Scouts of the Fourth Episcopal District was introduced to the Conference. Mrs. Lowery was also introduced and Mrs. C. F. Spurgeon was presented.

Bishop Jones presented Mr. E. C. Hogan Jr., Boy Scouts of America—Assistant Director of Protestant Relationship. Mr. Hogan had held a meeting with the men of the Conference on Thursday evening, at which time he outlined the great need for Church sponsored scout troops. The group pledged their help in the movement.

At 1:00 P. M. the Rev. C. H. Mack again gave a challenging message from the subject, "How much can you take?" What is your price? How much loneliness, ingratitude, shattering of goals and dreams, and false accusations can you take? Are you Tested and Proved? If one gives up he is lost. Job could take it. Can you?

Reports were heard from Conference Workers of all departments. Rev. A. H. Storrs and the Rev. George Maize who were former pastors in this Conference were presented. The Rev. J. A. H. Moore, Lancaster, S. Carolina in the PeeDee Conference was introduced and gave compliments.

The Friday afternoon devotions were led by District presidents of the Missionary Society: Mrs. M. C. Spurgeon of the Johnson City District; Mrs. Elizabeth Woodford of the Bluefield District, and Mrs. Hazel Stacy of the Bristol District. Mrs. Mabel Miller Jones, Missionary Supervisor, was presented. Mrs. Jones gave highlights of the Summer Conference held at Dinwiddie. She urged more missionary

workers to plan to attend. She also praised the workers for their fine effort in the Second-Mile Project. The reports of the District Presidents were heard and were highly praised by Mrs. Jones.

Mrs. Margaret Dudley of Gary, W. Va., was elected as delegate to the General Convention of the Missionary Society which meets in Hartford, Conn. on August 1-8. Mrs. Lucille Weatherton of Bristol was alternate. In the Young Women's Department, Miss Venora Fulkerson was elected delegate with Miss Cynthia Townes as alternate of the Johnson City District. From the Bristol District Miss Brenda Taylor will be the delegate with Miss Carolyn Worley as alternate. From the Bluefield District, Miss Margaret Lapsey is delegate with Miss Margaret Dale as alternate.

On Friday evening, Mrs. Elsie Keyes spoke from the subject, "Faithful Women and Their Accomplishments." She very beautifully discussed Women of the Bible, Women of Our Race, Pioneer Women, and Women of Zion. The Rev. L. R. Rogers gave Echoes of South America and Zion.

Life Membership Certificates were presented to Mrs. Irene Arnold and Mrs. Eloise Long. A number of Certificates for Twenty-or-more-years of Service in the Missionary Society were presented. The Missionary offering was \$550.00. Mrs. Jones sang "My Task". A Fellowship Hour followed which was a pretty sight with the women in evening dress.

Saturday was Youth Day with Conference Directors, Mrs. Ruth Townes and Mr. R. E. Polk in charge. Group workshops were held with Children, Youth, and Adults. Mrs. Ruth Townes was assisted by Mrs. R. C. Sweat and Mrs. Mabel Smith with the children on the subject Needs of Christian Leadership. The Youth were led in their discussion by Mrs. M. L. Worthington on the subject "Dedicating Our Lives to Christian Service". The Adults were led in their discussion of The Christian's Duty to My Community, by Dean Frank R. Brown.

The Rev. C. M. Mack gave an informative message, "The Tragedy of the Twisted Mind." He pointed out many tragedies which have happened and many that can happen. He advised to take the Broom of the Holy Spirit regularly and sweep out the evil from our mind. The Holy Communion was administered to sixty-five youths. Music was furnished by the Children's Choir of the local Church and also the Junior Choir of New Canton, Tenn.

The Oratorical Contest was won by Miss Venora Fulkerson who represented the Johnson City District. The Bible Reading Contest was won by Miss Carolyn Worley, Raymond Leeper, and Priscilla Laison respectively.

Mr. Simon Lowery explained in detail the worthwhile training in Boy Scouting.

Sunday services were held in the West Main Lynch High School.

Sunday School classes were grouped according to Districts. The morning sermon was delivered by Bishop R. L. Jones from the subject, "How to Save the World." "The best born are lost unless they are born again, therefore, eugenics cannot save. Some grow in education and outgrow the Church. An educated heart is necessary. Law cannot touch the depths of the soul. Environment does not provide the necessary virtues. United Nations, bombs, satellites neither can save. The world needs character, personality—Jesus the Supreme Person. Get Jesus in your heart."

A number of choirs provided the music for the afternoon Song Fest. The Memorial Service was closed by a message by the Rev. C. E. Edge. The reports of several committees were heard. Dr. Claude F. Spurgeon gave the charge to the Ministers in which he gave spiritual directions for "A Way Out." The appointments were read by Bishop Jones. Singing of "God Be With You," and Benediction by Bishop Jones closed the very fine 48th session of the East Tennessee and Virginia Conference.

Since our last issue of the Review we have been saddened by the passing of several of our ministry, among them being, The Reverend Mary E. Taylor, who served so well many of our churches in Pennsylvania; The Reverend Mr. Hughes, who was forced by illness to give up active service in the Allegheny Conference some time ago, and others whom we fail to mention since the announcements have been carried in other periodicals.

We were saddened too, to learn that the great battle waged by one of the Missionary Presidents in the Ohio Conference, Mrs. Miller, was lost. We had prayed for her complete recovery and for a time our hearts were made glad by her reappearance in Conference circles.

MINISTERS AND SOCIAL SECURITY

Ministers of the Gospel have a chance to get social security insurance protection for themselves and their families but, to date, only a very small percentage of the clergymen in our denomination have taken steps to get social security protection. The increased benefits provided by the 1958 Amendments to the Social Security Act make it more important than ever that ministers make a choice about whether to come under social security or not.

We feel that a lack of understanding of the law rather than indifference to the financial protection involved accounts for the low percentage of our ministers who have already responded. Every minister knows that most members of his congregation have this social insurance protection. When one of them reaches retirement age and gives up or slows down in gainful work, he and his dependents get monthly benefit payments or, at least, payments for some months in the year. If a member of his congregation becomes too disabled to do further gainful work and has reached age 50, payments may be made to him and certain of his dependents; if he died at any age, benefits may be made to certain members of his family.

The minister knows that those in his congregation who are employed in work that counts toward social security have social security taxes taken out of their pay and that these taxes go into the trust funds out of which social security insurance benefits are paid. He knows also that those in his congregation who work for themselves pay their social security tax when they file their Federal income tax return once every year.

Ministers, generally, believe they are working for their congregation. They are paid a salary by the congregation which they serve. However, unlike other employed people, no social security tax is taken out of their salary and their earnings are not reported by their church for social security credit. A clergymen is the only employed person who has any individual choice about social security. He may choose to have this protection for himself and his family, or he may decide to forego this protection. It is up to him, not his employing congregation.

If he decides to have this financial protection for himself and his dependents, he must personally take certain steps to get it. These steps are: (1) get a social security account card from the social security office if he has not previously had a card issued to him.

- (2) Fill out Form 2031 (Waiver Certificate for Use by Ministers).
- (3) Fill out this form and file it with the District Director of Internal Revenue. When an official receipted copy of this waiver certificate is returned to him by the Social Security Administration, he will know that his earnings from the pursuit of his ministry can be credited to his social security account—not as salary, however, but as self-employment income.

Because his salary from his congregation is regarded as self-employment income for social security purposes, he, not his congregation, must report this salary and pay the social security tax. Like other self-employed people, the minister does this once a year on Federal income tax Form 1040. After he has chosen to be covered by social security, he must file his tax return every year in which he has net earnings of \$400 or more, even if he has no income tax due for that year. He should report earnings up to a total of \$4,200 a year for years before 1959, and up to \$4,800 yearly after 1958.

Many clergymen have employment or self-employment earnings from work not connected with their ministry. These earnings must be reported for social security purposes and through them they are building future benefits for themselves and their dependents. However, if these non-church connected earnings are less than \$4,200 in a year before 1959, or less than \$4,800 for a year after 1958, these ministers will be building greater social security insurance protection if they file a waiver certificate and report their earnings from the ministry as self-employment income. In these cases, they should not report more of their earnings from their ministry than would bring the total up to the maximum yearly earnings that can be credited to a social security account.

What every minister needs to know is that there is a time limit for filing a waiver certificate to come under social security. April 15, 1959, is the filing deadline for ministers who meet the earnings requirement during any two years of 1955, 1956, 1957, or 1958. If these ministers do not file a certificate before April 15, 1959, they can never come under social security as a minister. In this case, their earnings from the ministry can never be counted toward social security insurance benefits for themselves or their dependents.

NEW YORK, N. Y., Oct. 27—How is a minister to support his family when a rural church can pay him only \$1,115 a year?

What can the rural church do about the tar-paper shack people in our new rural slums?

Why are there fabulous supermarkets in every new housing development in our rural-urban fringe but hardly a church for miles around?

These are only three of 21 major concerns now being tackled by some 600 Protestant clergymen who attended the annual Convocation on the Town and Country Church in York, Pa., Oct. 21-23. Called by the National Council of Churches' Department of the Town and Country Church, it provides opportunities for rural ministers from all over the nation to pool their experiences and find solutions to their local problems.

From the on-going ministry to migrant workers and people in coal-mining and small industry areas to the unassimilated urbanites fleeing the city for a better life, these people are the concern of the churches, stressed the seminar leaders.

In the last two decades, it was pointed out, while U. S. population grew by 25 per cent, suburban population zoomed by 75 per cent. In a major address on this "suburban revolution," Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, discussed the ministry to these millions of "displaced" Americans. This area is a "rural-urban fringe" of non-farm and farm homes on the boundary where city services terminate, he explained.

"They soon discover," he said, "that walking on grass instead of concrete does not answer any of the profound hungers of the human spirit." The inadequacy of rural schools and churches and the lack of community-making institutions is frustrating. More likely than not, he added the kids will take off in the family car for the city as there's nothing to keep them in Suburbia.

In his address, which opened the Convocation, the Rev. Robert T. Handy, Union Theological Seminary, New York, voiced the need for a "fresh renewal movement" in the rural church. We need a broader approach to working together in this country, he said, as well as to share "our vast store of experience" with village churches in the "new" lands. Professor Handy suggested calling an International Convocation of the Town and Country Church to make this broader sharing possible.

On the question of working together, Dr. Douglass stated that most of it is done by the churches only when it is a question of "bingo, betting and booze." He deplored the denominationalism in many rural areas which disregards "the true nature of Christian fellowship."

"Denominationalism," said Dr. Douglass, "is as anachronistic in this area as a plan to return to the little red schoolhouse." Rural churches must also acquire a large measure of "sociological sophistication" in order to break down the resistance of long-time members of existing churches to the changes required if they are to serve the new community in the making, he continued.

"The role of the rural church in serving people of varied backgrounds, the bankers, writers, businessmen and office workers, is to address itself to man—not urban man or rural man, but the whole man," Dr. Douglass said.

Declaring that he did not look upon all rural-urban fringe areas as "spiritual junkyards filled with smashed dreams and worn-out illusions," Dr. Douglass nevertheless deplored the "grossly inadequate" communal facilities in most of them, which have disillusioned newcomers who had "cherished hopes that in a new setting there would be a strengthening of family life."

But the church is "more than a service organization," the Rev. Dr. Wesley A. Hotchkiss, Secretary for Christian Higher Education of the Congregational Christian Churches, emphasized in a panel discussion. Others on the panel were the Rev. James E. Hankins, Methodist minister of Rogersville, Tenn.; the Rt. Rev. Earle M. Honaman, Episcopal Bishop of the Harrisburg, Pa., Diocese; Dr. Robert V. Moss, president of the Evangelical and Reformed Seminary in Lancaster, Pa.; and Dr. Douglass.

In discussion of theological aspects of the rural ministry agreement was noted that the church must continue to speak out on right and wrong and that its major task is proclaiming the Gospel, which is concerned "for the whole man in the whole world."

Changing patterns in the South were described by Mr. Hankins who cited the influx of textile workers from the East and the technicians, scientists and specialists and their families now settled in new communities like Oak Ridge, Tenn.

"Newcomers are apt to ask first if the local minister is a good Joe," he said, "and they ask second about what denomination the church is."

Others of various church backgrounds are demanding new

churches of their own persuasion, he added, and although this is posing a problem in some areas, it is also contributing to increased ecumenical understanding among both newcomers and local residents.

The dilemma of the country minister whose church cannot pay more than \$1,115 to support a minister has not been solved satisfactorily, he continued. Subsidies from denominational headquarters seldom bring his income much above \$2,000 in addition to the parsonage." This situation obviously does not attract the best qualified men to the rural ministry, said Mr. Hankins, who urged that the churches give improvement of rural ministers' salary top priority.

Recruiting for the rural ministry is not easy, it was agreed on all sides. The fact that many ministers are, in effect, circuit riders, serving three and four churches in some places, while "flying parsons" in Piper Cubs cover the far-flung villages of the Northern Great Plains states, indicates a Christian missionary zeal which should be better rewarded than it is, said Mr. Hankins.

The need for more well-trained rural ministers who understand the farmer's special concerns and the working of the government, cooperative and farm bureau agencies serving him with a major emphasis in a seminar led by the Rev. Ralph A. Felton, agricultural missions expert. Of each hundred student pastorates, 90 are in rural churches, he said. Describing the current trend of practice-training by seminary students in country churches, he declared it brings trained young men to pulpits which otherwise would be vacant and also encourages them to remain to build up declining parishes.

The churches' ministry to migrant workers, said another seminar group, includes protecting the rights of these often-abused people as well as providing Bible study and church-school classes for them and their children. Support for Government-financed rest hostels for migrants has been voiced by the National Migrant Ministry of the National Council of Churches, delegates learned. They were further urged to watch for infractions of federal and local laws concerning housing, sanitation and transportation facilities for America's army of migrants and to seek ways to improve them. The share-cropper also is included in these concerns, delegates agreed.

In earlier business sessions, the Convocation voiced its support of a U. S. Commission on Rural Life which, if established in the next session of Congress, would be the first since 1908, when President Theodore Roosevelt formed a Country Life Commission. "The changing character of economic and social problems in the United

States make such a commission imperative," said one spokesman.

The Convocation heard a progress report on the first year of a three-year study of the southern Appalachian area, made possible in part by a \$250,000 grant from the Ford Foundation. This study by specialists in the denominations which sparked it is due to be completed in 1960.

Voicing his conviction that "the churches have as big a job to do in the United States as anywhere else in the world," the Rev. Dr. Richard O. Comfort summed up the three-day parley in the closing session. "Our goal must remain the adequate churching of the nation," he declared in his last statement as executive director of the Department of the Town and Country Church. Dr. Comfort has been named General Secretary for the Village Church at Agricultural Missions, Inc. This unit of the National Council's Division of Foreign Missions serves rural and village churches in Pakistan and other "new" lands around the world.

The 1959 Convocation will be held in Louisville, Ky., while Denver, Colo., will be the site in 1960.

The Rev. Dr. Dale W. Medearis of Indianapolis, Ind., department chairman, presided. The Rev. Jon L. Regier is executive secretary of the Division of Home Missions of the National Council, of which the Town and Country Church is a department.

DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE
SOCIAL SECURITY ADMINISTRATION
EQUITABLE BUILDING
BALTIMORE 2, MD.

BUREAU OF OLD-AGE AND
SURVIVORS INSURANCE

Rev. David H. Bradley

Editor

Quarterly Review
Bedford, Pennsylvania

Dear Mr. Bradley:

Rev. William J. Villaume, Executive Director of the Department of Social Welfare of the National Council of Churches of Christ, has discussed with us the provisions of the social security law that allow ministers to apply for coverage under social security by April 15, 1959. After that many ministers will never

have the opportunity of coming under social security.

In order to inform all ministers of your faith about their rights under the Social Security Act, we have prepared the attached press release which we hope you will be able to use in your publications.

If ye can work with you to develop any additional materials and to inform ministers about the possibility of obtaining social security protection, please let us know.

Sincerely yours,
Roy L. Swift
Information Officer

Many ministers of the gospel will lose their rights to social security unless they do something about it before the 15th of next April. Here's what they must do:

- (1) If they don't have a social security card, they should go to the Social Security office and get one.
- (2) Next go to the nearest Internal Revenue Office and ask for a waiver form.
- (3) Fill out this waiver form and leave it at the Internal Revenue Office.

If a minister takes these steps, and makes \$400 or more in a year, his earnings will count toward old-age, survivors, and disability insurance benefits.

This means that he and his dependents can get monthly benefit checks when he retires at age 65 or later. His family could get payments if he should die at any age. Also, if he becomes too disabled to do any more work he may be able to get monthly benefit checks starting at age 50.

The important thing for many ministers to keep in mind is that time is running out. If they want social security insurance protection for themselves and their families, they should do something about it now.

LOOKING AHEAD IN BOOKS

NOTABLE SERMONS FROM PROTESTANT PULPITS

Edited by Charles L. Wallis

A Cross-Section of Some of Today's Best Preaching

These 24 sermons, the work of outstanding ministers of our time, are representative of the vitality of the Protestant pulpit today. Portraying the minister in many roles—shepherd, teacher, counselor, prophet, and expositor—they give a good picture of the depth, range, and variety of modern preaching.

By studying these sermons, every minister can make helpful evaluations that will deepen and strengthen his own witness of the pulpit, and all readers will find valuable insights into the Word of God.

The editor, Charles L. Wallis, is professor of English, lecturer in religion, and minister of the college church at Keuka College, Keuka Park, New York. He edits PULPIT PREACHING and the NEW YORK FOLKLORE QUARTERLY, and compiled the indexes to THE INTERPRETER'S BIBLE. His other anthologies include SPEAKERS' ILLUSTRATIONS FOR SPECIAL DAYS, A TREASURY OF SERMON ILLUSTRATIONS, A TREASURY OF STORY SERMONS FOR CHILDREN, and WORSHIP RESOURCES FOR THE CHRISTIAN YEAR.

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POWER IN PREACHING

by W. E. Sangster

How Can the Preacher Be A Messenger of God?

The man Billy Graham called "the greatest preacher of our time" here seeks to answer two questions every minister asks: "How can I be a messenger of God?" and "How can I preach with power?"

In these seven chapters Dr. Sangster discusses the springs from which true preaching flows: the centralities of the faith, the sources of warmth and conviction, the necessity of prayer at the heart of all preparation to preach. He also points to clear-cut methods for the preacher: work at it, make it plain, make it practical.

POWER IN PREACHING is the earnest and convincing testimony of a man who believes that preaching is central in the ministry—and that power in preaching, correctly sought, can be obtained.

THE CHAPTERS—Believe in It; Keep to Centralities; Work at It; Make It Plain; Make It Practical; Glow Over It; Steep It in Prayer.

ABOUT THE AUTHOR: W. E. Sangster became world-famous as minister of Westminster Central Hall, preaching center in the heart of London. He is now general secretary of the Home Mission Department of the Methodist Church in Great Britain. In 1950 he was president of the Methodist Conference of Great Britain. He is the author of more than a dozen books, including THE SECRET OF RADIANT LIFE, THEY MET AT CALVARY, THE PURE IN HEART, LET ME COMMEND, WHY JESUS NEVER WROTE A BOOK, APPROACH TO PREACHING, and CRAFT OF SERMON CONSTRUUTION.

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SOCIAL SECURITY FOR CLERGYMEN

The Social Security Administration reminds clergymen that some of them will never be able to have their earnings from the ministry count toward old-age, survivors, or disability benefits if they fail to take certain steps within the next few months.

Clergymen may have their earnings from the ministry toward old-age, survivors, and disability insurance protection if they formally indicate within a specified time their desire to have these earnings counted. When a clergymen comes under social security he reports his earnings as self-employment income even though these earnings may be salary paid to him by the congregation or religious order which he serves. He must pay the social security self-employment tax on his earnings. The church or religious order which he serves does not become involved in any way.

Any clergymen who has not yet elected to be covered under the social security law must file a waiver certificate with the District Director of Internal Revenue on or before the due date of his income tax return for his second taxable year after 1956. For many clergymen who file income tax returns on a calendar year basis, this deadline is April 15, 1959.

If a waiver certificate is not filed within the time limit specified in the law, it cannot be filed at all. In this case, the clergymen's earnings from the ministry can never be counted toward social security benefits.

For further information about their rights and obligations under the old-age, survivors, and disability insurance program, clergymen are urged to get in touch with their social security district office and ask for a copy of leaflet OASI-33h, "Social Security for Clergymen." For information about waiver certificates and social security taxes, they are directed to the District Director of Internal Revenue.